



THE Two Worlds.

Registered at the
G.P.O. as a Newspaper.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1775—VOL. XXXIV. FRIDAY, NOVEMBER 18, 1921. PRICE TWOPENCE.

MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.
SUNDAY EVENING SERVICES at 6-30 p.m. in
AEOLIAN HALL, 135, New Bond Street, LONDON. W.

SUNDAY, NOVEMBER 20TH, MR. PERCY STREET.
SUNDAY, NOVEMBER 27TH, MRS. E. A. CANNOCK.
Admission Free. Collection. Enquirers cordially invited.
Doors open at 6 p.m. No admission after 6-40 p.m.

LONDON SPIRITUAL MISSION,
13, PEMBROKE PLACE, BAYSWATER, LONDON, W.

SUNDAY, NOV. 20TH, at 11, MR. WILLIAM FORD.
At 6-30, MRS. CHARNLEY.
MONDAY, NOV. 21ST, at 7-30, MRS. CHARNLEY.
Members Only.
WEDNESDAY, NOV. 23RD, at 7-30, MRS. CHARNLEY.

WIMBLEDON SPIRITUALIST MISSION,
BROADWAY HALL (THRO. PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, NOV. 20TH, at 11, MR. W. S. HENDRY.
At 6-30, MRS. E. A. CANNOCK.
WEDNESDAY, NOV. 23RD, at 3, HEALING CIRCLE. From 4 to 5
Treatment per Mr. and Mrs. LEWIS.
At 7-30, MRS. E. M. NEVILLE.
FRIDAY, NOV. 25TH, Miss A. B. BARNARD, L.L.A., F.B.P.S.
Lecture on "Phrenology and Mental Tests," followed by
one or two delineations from audience. Tickets 1s. each.

LEWISHAM SPIRITUALIST CHURCH,
LINES HALL, LIMES GROVE, LEWISHAM (op. Electric Theatre)

SUNDAY, NOV. 20TH, at 11-15, CIRCLE, MR. COWLAM.
At 2-45, LYCEUM. At 6-30, REV. R. KING.
WEDNESDAY, NOV. 23RD, MRS. G. DAVIES,
Address and Clairvoyance.

N. L. S. A.

GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN.

SUNDAY, NOV. 20TH, at 11, USUAL SERVICES.
At 7, MR. H. BODDINGTON.
WEDNESDAY, NOV. 23RD, at 8, MR. & MRS. BROWNJOHN,
Address and Clairvoyance.
SUNDAY, NOV. 27TH, at 11, MR. W. W. DRINKWATER.
At 7, MRS. MARY CROWDER.
Every MONDAY, at 8, PUBLIC CIRCLE (Members Only).
Every FRIDAY, at 8, FREE HEALING CLASS.
Every SATURDAY, at 7-30, WHIST DRIVE in aid of Building
Fund.
Lyceum every Sunday at 3.
SATURDAY, DEC. 3RD, GRAND LADIES' EFFORT in form of
Pea and Social. Tickets for tea, 1s.

SOUTH LONDON SPIRITUALIST MISSION,

LAUSANNE HALL, LAUSANNE ROAD, QUEEN'S ROAD,
PECKHAM, LONDON, S.E.

SATURDAY, NOV. 19TH, at 7-30, SOCIAL EVENING in aid
of MISSION FUNDS. Singing, Dancing, Conjuring, etc.
Tickets, 1s.

SUNDAY, NOV. 20TH, at 11-30, CIRCLE. Doors closed, 11-40.
At 7, MR. G. TAYLER GWINN, Address & Clairvoyance.
THURSDAY, NOV. 24TH, at 8-15, MRS. T. KINGSTONE.

SALE SPIRITUALIST CHURCH SERVICES.
SUNDAY: 10-45, LYCEUM. AFTERNOON at 3. EVENING
at 6-30 and 8, at the TECHNICAL SCHOOL, SALE.

MONDAY EVENINGS, at 7-30, at HEREFORD ST. TEMPERANCE
HALL, DEVELOPING CIRCLE for MEMBERS ONLY.

LONDON COLLEGE OF MEDIUMS.
30A, BAKER STREET, LONDON, W.1.

President: MRS. MARY Q. GORDON.
Vice-Presidents: MISS ESTELLE W. STEAD, MISS S.
MACCREADIE and ALD. D. J. DAVIS, J.P.
Treasurer: MRS. H. DAVIDSON. Hon. Sec.: MR. A. T. CONNOR.
Membership is open to all BONA FIDE Spiritualist
Workers and Students. Application forms can be obtained
from the Hon. Sec., MR. A. T. CONNOR, 19, OAKHURST RD.,
FOREST GATE, LONDON, E.7.



The Universal
BADGE OF SPIRITUALISM (Reg.)
BROOCH OR PENDANT.
Blue enamelled Star with pierced Cross
in centre, open set in metal Circle.
Oxydised, 3/-. Copper, 5/6. Gold, 36/-.
MRS. MONTGOMERY IRVINE,
115, Ladbroke Grove, London, W.1.

PROVE THE TRUTH OF SPIRITUALISM IN YOUR OWN HOME.

Try the "ALPHAGRAPH."

Only 5/9 post free (Colonies 6/9).

THE MOST SUCCESSFUL COMMUNICATOR ON THE MARKET,
ALSO THE CHEAPEST.
A BOON TO INVESTIGATORS.

It combines in unique form both PLANCHETTE
and ALPHA-POINTER. Can be INSTANTLY
CHANGED from one to the other. The most simple yet
complete and convenient instrument ever brought before
the public at so small a price. LARGE SCALE of letters,
FIGURES, etc. FULL INSTRUCTIONS. SIMPLE Testi-
monials from all parts of the country. SEND FOR ONE
TO-DAY AND TRY IT IN YOUR OWN FAMILY.

"RAYSAL" MANUFACTURING CO., 153, Duke Street,
Liverpool.

MORSE'S GALVO-PAD

IS WORTH ITS WEIGHT IN GOLD

to sufferers from **Nervous Debility** or from any kind of
Rheumatic, Neuralgic or Nervous disorder. It seldom fails
to banish pain which has defied every other form of treat-
ment, and it has cured, speedily and effectually, some of the
most stubborn cases of **Lumbago, Neuritis, and Sciatica.**

MORSE'S GALVO-PAD is a scientific invention which
gives an impetus to the springs of health by toning up and
strengthening the whole Nervous System. No drugs or
medicines. Simply a removable pad (with belt attachment)
to wear on the spine. Its energising and invigorating
properties are marvellous. Send us your waist measure-
ment, with P.O. 7/6 and we will despatch to you a

MORSE'S GALVO-PAD

by return of post, together with copies of some remarkable
testimonials. Head Office:

MORSE & TIPPLE, 170, Station Road, MARCH.

Important Notice.

PLEASE NOTE

Burchell's Change of Address :

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

Business as usual under the Best Conditions.

BURCHELL'S Famous Six Golden Remedies,

WHICH BY ONE TRIAL WILL SPEAK FOR THEMSELVES.

Burchell's Special Stomach and Liver Pills.

Burchell's Wonderful Tic and Nerve Pills.

Burchell's Special Indigestion Pills.

Burchell's Special Cough and Bronchitis Pills.

Burchell's Special Diuretic and Gravel Pills.

Burchell's Special Rheumatic Pills.

They are not "Cure-Alls," but for the various complaints they are intended for will be found, as we affirm

"REAL GOLDEN REMEDIES."

Sold in Boxes, post free	..	1/4
Three Boxes, post free	..	3/6
Six Boxes, post free	..	6/-

Forming a Useful Medicine Chest for any Home.

In Burchell's Medicine and Pills

Are to be found the pure ingredients of the Finest Herbs, Roots and Barks, which tone up the Stomach, Liver and Blood, and make life worth living.

Medicines are made up specially for every individual case, so that a remedy of the highest value is obtained. Every description of ailment taken in hand through the medium of correspondence, and carefully considered by sending a plain statement of the case, enclosing a stamped envelope for reply.

NO HOME SHOULD BE WITHOUT

BURCHELL'S

Re-Embellisher for the Hair.

It Stops Falling, Thinning and Greying.

WILL WORK WONDERS IF GIVEN A FAIR TRIAL.

PRICE 1/9, 3/-, 5/- POST FREE.

CONVINCING TESTIMONIALS from North, South, East and West—London, Liverpool, Bradford, Burnley, Devon, Dewsbury, Bristol, Blackburn, and all over the Kingdom. What we have done for others can be done for you.

ALWAYS AT YOUR SERVICE.

NOTE THE ADDRESS—

J. & J. BURCHELL,

THE HERBAL SPECIALISTS,

2, Gardener Road & Brunswick Road,
MORECAMBE, W.E.

WHEN WRITING, MENTION THIS PAPER

Photographing the Invisible.

PRACTICAL STUDIES IN

Supernormal Photography, Script, and Other Allied Phenomena.

By JAMES COATES, Ph.D., F.A.S.

NEW AND REVISED EDITION, WITH EIGHTY-EIGHT PLATES.

10/6 net; post free, 11/-.

In announcing the New and Revised Work on "Photographing the Invisible," we are convinced it will meet with even greater acceptance than any work which we have issued from this author's pen. While retaining some of the historical records of the first edition, it is practically a new work in subject matter and in illustrations. New chapters are added containing the startling evidence of photographers and men of science, including Dr. Geo. Lindsay Johnson, F.R.P.S., and Members of the Royal Photographic Society. In this work we get an insight to the various modes of procedure adopted by the Spirit people to give on photographic plates supernormal pictures—"Spirit Photographs"—and written messages.

The work is by an acknowledged authority, one who has devoted nearly fifty years to the investigation of Modern Spiritualism, and who expresses himself in a lucid manner.

"Can Spirits be Photographed?" is answered in this volume.

By a clear introduction, followed by sixteen chapters, illustrated by eighty-eight plates, a comprehensive insight is given to the study of—so-called—"Spirit Photography."

CATALOGUES FREE.

L. N. FOWLER & CO., 7, Imperial Arcade, Ludgate Circus, London, E.C.4.

"THE BIBLE AND THE HEREAFTER."

READ THE WORKS OF REV. ARTHUR CHAMBERS
on the "Life Beyond" as disclosed by the Bible.

Our Life after Death. 5/- net.

Man and the Spiritual World. 5/- net.

Thoughts of the Spiritual. 5/- net.

Problems of the Spiritua, or Answers to Problems
on Our Life After Death. 5/- net.

Our Self After Death. 3/6 net.

Postage 5d. per Volume extra.

"No one can read these books without gaining new light, new hope, and a larger insight into the deep places of Scripture."

GAY & HANCOCK, 34, Henrietta Street, W.C.2.

JUST ISSUED.

D. D. HOME—HIS LIFE AND MISSION.

By MADAME HOME.

Edited by SIR ARTHUR CONAN DOYLE.

The Life Story of the Most Wonderful Medium of the Twentieth Century.

Large 8vo. 250 Pages. Full Cloth.

Price 9/6 post free.

THE TWO WORLDS OFFICE, MANCHESTER.

NORTHERN LIGHTS.

PSYCHIC TALES FROM THE TYROL.

By MADAME D'ESPERANCE.

This book has long been out of print, but we have just discovered one dozen.

Price 4/-, Post Free, 4/6.

THE TWO WORLDS OFFICE, MANCHESTER.

The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1775—VOL. XXXIV.

FRIDAY, NOVEMBER 18, 1921

PRICE TWOPENCE.

Original Poetry.

Arisen.

"I will arise and go to my Father."

"The finger of God touched him and he slept."

WHILE the young blood was coursing through his veins,
Dancing and leaping high,
"The finger of God touched him, and he slept,"
While blossoming fields of beauty woo'd his soul,
And the horizon flowed with the fair promise
Of a radiant morn;
Yea, ere his soul had bathed in sweet meridian light
His sun went down.

Death's fair unconsciousness lies heavy on his lids,
And heaven's almighty balm hath sealed his griefs.
He sleepeth now while spirit speeds from dull mortality
In image of its God for aye to shine!

—E. P. PRENTICE.

Spiritualism in Ancient Rome.

Horace Leaf.

ONE of the most interesting facts in history is the remarkable religious tolerance of the ancient Romans. That the various modes of worship which prevailed among them should have been regarded by them as equally true, has been, to the adherents of more rigid and narrow faiths, evidence of their inability to appreciate spiritual truths. Even in the present age there are a large number of people who cannot believe in the rightness of an attitude of mind that makes concord among different religions possible, but perhaps one of the best signs of the time is that this narrow view is slowly dying. It is a striking example of nature repeating herself that we should be learning to admire what the ancient Romans so long practised as an indispensable virtue. Nowhere outside the Roman world, excepting China, has this desirable quality existed for any lengthy period, for the Chinese have, as far as can be judged, always been essentially tolerant in religious matters, and, as a consequence, they are frequently described by the members of more exclusive religions as a non-religious people.

The cause of this broad outlook is undoubtedly the same in both instances, namely, belief in so-called ancestor worship. Whatever may have been the speculations on spiritual subjects among the ancient Romans, the reverencing of the dead and belief in the existence of various orders of spiritual beings, appears to have been general throughout the Republic, and, later, a great part of the Empire. The same may be said of China. In neither instance does this constitute worship in the ordinary sense of the term. Comparative religionists do not as a rule incline to this opinion; but it should not be forgotten that as a class they have approached the subject of their enquiries, ignorant of the discoveries of modern psychical research, or without any sympathy for the occult. When the result of psychical research is properly appreciated an entirely different view of various religious teachings, both ancient and modern, will doubtless be taken.

The tolerant attitude of the ancient Romans could but eventuate in making their system of belief very complex. A nation that could seriously erect a temple to all the gods could not hope to maintain a simple faith, so there grew

in time to be deities of a thousand groves, spiritual guardians of cities and hamlets, cross-roads and temples. The power of nature, the planets, the elements, every vice and virtue, were said to have their invisible representatives, until nothing less than a republic of gods may be said to have been established. The devout polytheist who, though fondly attached to his national rites, admitted implicit faith in all the religions of the earth to be justified, came naturally to regard with fear, gratitude and curiosity all kinds of omens for good or evil, which, but for one particular belief, would have made life a grave worry as well as a puzzle.

The adoration of the Lares, or Lords, the good spirits of the dead, was one of the most important religious customs of the ancient Romans. To neglect this service was not only to act irreverently towards the departed, but endangered the loss of their invaluable and kind assistance; for, to the Romans, death did not remove the deceased permanently from his home circle, nor cause his beneficent activities on its behalf to cease. Though absent in body, he was conceived as being present in spirit, more powerful for the change. Every home had its "lar familiaris," who was the tutelary spirit of the family, and whose principal task was to prevent it dying out. Sometimes, at least, this important benefactor was a deceased ancestor, and the form in which he was represented on the family shrine was that of a man made of wood, stone metal, or occasionally of silver. His image naturally stood in a conspicuous place on the altar beside the family hearth. But he was only the head of a host of lares, whose duties, though less general, were not less important. No service seems to have been too insignificant for these household spirits to perform on behalf of the family. Each individual member came under their benign care as well as that of the Genius, a spirit supposed to have been attached to everyone at birth, and which the Roman revered, especially on his birthday. The marriage bed was sacred to the Genius, from whom the Christians appear to have partly derived their notion of a guardian angel associated with each person. The idea was very old and believed in by the Greeks, from whom the Romans obtained many of their religious beliefs.

The lares were thought not only to endeavour to keep their earthly charges from all harm, but to strive to bring them prosperity, and even to care for the larder by keeping that useful appendage of the home well filled. No wonder, then, that to omit paying respect to these spiritual entities was tantamount to ignoring the best interests of the family, both in this world and in the next. "A wife," said Plutarch, expressing the deepest conviction of the pagan world, "should have no friends but those of her husband," and as the gods are the "first of friends," she should not, he declared, fail to adore them.

Nothing militated against the growth of primitive Christianity more than this fact, since that faith required of its converts that they depart from the accustomed path, and denounce the gods as evil. As the followers of the new religion did not, in their great zeal, disregard this and similar injunctions, the moderation with which they were treated by the pagans testifies to the deep religious toleration prevailing amongst the Romans.

The head of the household, his children and his slaves, saluted the altar daily with a morning prayer and an offering from the table after the chief meal was over, a portion of it being laid on the fire on the hearth. Sometimes the offering was placed on a table before the shrine. The object appears to have been threefold: first, as a recognition of the assistance of the spirits of the family and house; second, as a symbol of the fact that although the invisible

host could not join with them in the meal at the table, their right to do so was, nevertheless, recognised, thus admitting also their presence; and third, because it was probably thought in some instances that the dead could enjoy the essence of the food set free by the act of burning. It is wise, however, not to press the last reason too far, as the ancient Romans reached a high degree of civilisation, and many of their practices were merely symbolical, or retained because of their great age.

In honour of the lares special sacrifices were offered every month and at all important family festivities, such as the birthday of the head of the family, the marriage of a child, or the return of a relation after a long absence. On such occasions the figures representing the lares were covered with garlands and cakes and honey, whilst wine, incense and animals were offered up. All this must not be considered as worship of the dead, but as expressions of esteem due from members of the family residing in an inferior world to those in a superior world, who were conceived as being vastly more powerful than their earthly friends.

This was a well-recognised fact in Rome, and applied equally to the great national spirits as well as to those of the household. When the Eastern custom of deifying emperors was introduced into Rome, the burning of incense before their statues became a kind of test of loyalty. "This adoration does not," says Lecky, "appear to have implied any article of belief, and was probably regarded by most men as we regard the application of the term 'Sacred Majesty' to a sovereign, and the custom of kneeling in his presence."

The exceptions were the unfortunate Larvae, who, in contrast to the lares, were the souls of the dead who could find no rest, either owing to their own misconduct when on earth, or from having met with some indignity, such as a violent death. They were supposed to wander abroad in the form of spectres, haunting the places they loved best on earth, or where they met with some great misfortune, especially death. Every effort was made to avoid the company of these undesirable beings, and to drive them from the house, expiatory rites were held on three days of the year, specially set apart for the purpose. All the temples were then closed and marriages avoided. The particular misfortunes the larvae inflicted upon mortals included madness, an idea very widespread.

As might be expected from a broadminded people, the rules pertaining to the lares were by no means inflexible. Besides the spirits of deceased ancestors a number of other spiritual beings seem to have been included. The terms Penates, Manes, and Lares appear at one time to have applied to different orders of spiritual beings, but in process of time they grew to mean, with more or less clearness, ancestral spirits. To the occultist this has more than a passing interest, for it is another example of the belief in the existence of sub-human and super-human intelligences acting on this world, but not of it.

There is no doubt that the idea of nature spirits and devas would have received sympathetic treatment by the ancient Romans, who, indeed, seem never to have doubted the reality of such orders of beings, and included them in several phases of their religious beliefs, including the household gods. Any great or much respected person, Roman or foreigner, was likely to find a place on the family, local, or national altar. It is an interesting comment on the eclecticism of the Romans, that more than one emperor had images of various heroes and gods among their household lares. The emperor Alexander Severus, for instance, had the figures of Abraham, Christ and Alexander the Great ranking in importance with those of his own ancestors on his family altar.

There has been a large amount of speculation as to the origin of the lares. The theory that has found most favour, even, it is said, among the ancient Romans themselves, is that they probably arose from the habit they had of burying the dead in their own homes, until forbidden by the laws of the Twelve Tables. But it is not at all improbable that it grew from an entirely different cause, namely, an attempt to account for that class of phenomena known as psychic, and which seems to have existed in all ages and climes.

(TO BE CONCLUDED.)

"Take Thy Shoes From Off Thy Feet."

A. H. Bain.

If you can spare me a little space, I would like to express some thoughts which have recently been passing through my mind. Since January 1st of this year, I take it that all our units hitherto known by different names have agreed (with very few exceptions) to adopt the uniform title of "National Spiritualist Church." I do not know what interpretation your readers put upon the word "Church," or just how, if asked, they would define it, but I do not think it can be or will be disputed that to the average mind it will convey quite a different meaning from the once popular description of "Society" as our meeting places were everywhere known.

It strikes me very forcibly that the changing of the title from the one to the other brings with it new responsibilities which it will be the bounden duty of our Movement both collectively and individually to meet, because by style of name "Church," we have raised ourselves to a higher status than that hitherto suggested.

I am fully convinced that in the old days—and, as a matter of fact, I think it still true—that only too frequently the very remotest thought with many folk when leaving home for "the Spiritualists' Meeting Place" was that they were going to church. As a matter of fact, comparatively few people took their visits seriously; and I am not quite sure but that there are many confessed or professed Spiritualists who went or attended in a similar state of mind. To my way of thinking, we are too slack and allow far too much latitude to the public to do almost as they like when in our churches.

Not long ago I filled an appointment. Sunday evening arrived in good time, but alas, from the vestry I could hear the sounds of revelry going on in the church. Everyone seemed to be having a jolly good time, laughing and talking with and to everyone. The chairman and myself took the platform, but the noise did not cease until the chairman called the congregation to order. I could not help asking myself the question, "Is this a church?" On another occasion (two, in fact), quite recently, I had finished the last word of the benediction pronounced—lo! and behold in each case men were standing in the body of the church, hat on and lighting a pipe.

As I said before, I do not know what your readers think (?) but I say most emphatically, "Brethren, these things ought not so to be." I felt like saying to the offenders "Take thy shoes from off thy feet, for the place whereon thou standest is holy ground." A placed blessed by hallowed experiences; consecrated to and for the "unseen guests." Holy ground, indeed—yes, thrice so. And these two smokers were members, Spiritualists. I put it to all earnest folk: When we ourselves have such a poor, hazy idea of what constitutes the real true tone, spirit and atmosphere of a church, can it be wondered that the outsider who can only judge us by what he sees and hears, puts upon us the same—yes, perhaps even a poorer—estimate than we have placed upon ourselves?

"Take thy shoes from off thy feet," and bring with you a thoughtful, expectant spiritual influence, and then, and then only, will you raise the ladder which shall reach from earth to heaven, upon which the angels will ascend and descend. Provide the conditions, and, believe me, there is no more helpful service rendered or to be found than that provided by the Spiritualist church.

WE regret to hear that Mr. William Walker, of North Shields, passed to the higher life on October 21st, and was interred on October 25th by Mr. Tashburn, of Newcastle. A large concourse of Spiritualists followed to Preston Cemetery, and our prayer is, "May the mantle of our brother fall on many young men and women, that they may take up the work which he left unfinished." Mr. Walker was a fine, intellectual type of Spiritualist, and an able exponent, and we extend our thoughts and sympathies to those who mourn his physical loss.

Promoted!—Mr. Walter Howell.

THE passing of Mr. Walter Howell silences the physical voice of one of the most remarkable characters Spiritualism has ever placed upon the platform. His dignified and eloquent advocacy of the philosophy of Spiritualism has done much to build up the Movement. He had wonderful powers as an orator. His facility for logical deduction and powers of argument were only matched by his remarkable fluency, sparkling wit, fine power of comparison and striking declamation. His familiarity with modern science and up-to-date literature were remarkable when we consider the fact that he was nearly blind, and thus deprived of the benefits of reading.

For over twenty years he was a trance speaker, and many are of the opinion that when his mediumship changed to the inspirational form something was lost. Yet, we think it true that what he lost in persuasive eloquence was balanced by added vigour, despite declining years. His whole life is an example of the triumph of a vigorous mind aided by spirit power, against a weakly and inefficient bodily tenement.

A most companionable man, who was the life of a party and the wit of the fireside, it was remarkable to note the change which took place in him when philosophical or controversial matters were introduced. For well over forty years has he addressed audiences not only in these islands, but in both America and Australia, and has won the hearts of thousands of people. To know him was to like him.

Walter Howell was of humble parentage, and was born 69 years ago in the city of Bath. He was born blind, and thus incapacitated to fight his way in the world. During infancy he underwent several surgical operations at the hands of Drs. Dolt and Boden, but as these were only partially successful, he was unable to obtain an ordinary education, and had not even the advantages of blind tuition. At a very early age his parents transferred themselves to the neighbouring town of Warminster, Wiltshire, where he attended a British school, and, being allowed to stand by the blackboard, learned his alphabet. Paralysis overtook his mother, and at nine years of age he was obliged to leave school to help to earn his livelihood. Four years later his mother passed away, and he commenced to fight the battle of life for himself.

His mother was a devout Wesleyan, and in her early life had educational advantages—a refined, sensitive, and intuitional woman, full of sympathy and love. Walter always spoke of her with tender admiration, and doubtless her nature predominated in him. Of his father little need be said. The victim of intemperance, he was a constant source of anxiety to Mrs. Howell and her two boys, and when his mother passed away he lost his protector and guide.

At an early age Walter joined the Methodist body, but early revolted against fleeing from the wrath to come—a sentiment which characterised much of the preaching of fifty years ago. He regularly attended the class meetings from the age of ten years, and at twelve experienced what is called conversion. He realised that he was a child of God. During his teens he was a moody lad, and by no means consistent in his temperament. Thorough in everything he undertook, he was intense in his vacillations of temperament. Sometimes depressed and at others full of hilarity, he was difficult to understand. The sensitiveness of his nature varied between Pisgah's heights and Gethsemane. This often characterises the exceptional psychic.

Though unable to read, he used to go to neighbours' houses, and, standing on a chair, preach to them when only twelve years of age, and at this time he was transferred from the Sunday School to the Young Men's Bible Class. A

year later the Sunday School superintendent was short of a teacher, and the Bible Class leader, thinking to get rid of a troublesome critic, offered the services of young Howell. Having taken his place, he listened to the reading of the lesson by the boys, and proceeded to make some remarks, and became so absorbed that he was unaware that two other teachers brought their classes to listen to him. When he came to himself and discovered the extension of his class he was informed that his conversation had attracted attention, and he had held the interest of all the unruly boys.

At the next teachers' meeting he was appointed as the teacher of that class. The boys often made mistakes in reading in an endeavour to cheat him, but he always made them go over the verse again, and when asked how he knew, he replied, "Something within me seems to tell me." As a teacher he was such a success that at seventeen years of age he was named at the quarterly meeting and appointed to preach trial sermons on three successive Sundays. He was perplexed about announcing the hymns and reading the lesson, but a friend undertook to act as reader and to carry on the service if he broke down.

He ascended his first pulpit with fear and trembling. The hymn, "Oh, for a Thousand Tongues," having been sung, he offered prayer. The preliminaries ended, the hymn before the sermon was sung, and young Howell

experienced strange sensations. The chapel swam before him, everything seemed to dance; he felt himself moved to rise, and then heard himself speak, and finally lapsed into unconsciousness, coming to himself only when the service was ending. When he descended the pulpit steps an old man came forward and wrung his hand, saying, "God bless you, my lad! I never heard such a sermon in my life." This was the morning service, and at night the church was full. From that time he preached regularly in the district, drawing what was considered large congregations for country chapels. He was regarded as a kind of prodigy.

It was not long, however, before he incurred the criticism of the faithful. In some of his sermons the doctrines of eternal punishment, the trinity, the plenary inspiration of Scripture, etc., had been assailed, and at 18 years of age he was arraigned before the local preachers' meeting for heresy. In the moment of his trial inspiration left him, and he could answer nothing. At last he burst into tears and sobbed.

"I didn't want to preach, but you compelled me. I told you I couldn't study my sermons, and you said the Holy Spirit would help my infirmities. If the Holy Spirit has helped me, and you can prove that He is not a Methodist, you should turn Him out." No more evidence was needed, his critics had heard the blasphemy for themselves. His name was taken off the plan, and he was removed from teaching his class of boys. He had never heard of Spiritualism, but he was preached at from every pulpit, and looked upon as a dangerous character. He decided to leave the town, took his ticket of removal, and did not deposit it in any other circuit. Two years later, when in London, he heard of Spiritualism, but was not particularly attracted to it. He commenced, however, to investigate psychic phenomena, and some time afterwards was induced to visit Liberty Hall, Church-street, Islington. The time came when the service should begin, but no speaker had appeared, and Mrs. Bullock came on the platform and said, "We've been disappointed of our speaker this evening, but the spirits have told us that they are bringing a speaker, and we await their promise." The audience was asked to sing, and during the singing Mr. Howell passed under control and took the platform. At the close of the address the controlling spirit said that he had used that organism for years, and at last had found the sphere where his thoughts could be freely expressed.



Mr. Walter Howell.

At that time Mr. Howell was engaged in business at King's Cross. Sittings were held on the business premises, and the heads of the firm and employees soon became Spiritualists. For more than two years the members of this circle communicated with their departed (?) friends through Mr. Howell. All this happening whilst entranced, the medium got very little evidence, and in his normal moments had many doubts. Eventually he travelled in the provinces, and presently, as the result of a cold, again became blind for more than six months. When his sight returned he settled in Lancashire, and coming to Manchester came under the eye of Mr. Fitton, President of the Manchester Society of Spiritualists, who put him regularly upon the platform.

Mr. Howell's reputation spread all over the country, and he was soon required everywhere. For about twelve months he toured the country, and in 1882 crossed to America, where he lectured before some of the most cultured minds in the States. He returned in 1886. Other visits to the States were made during the fall of 1887 and 1889. Whilst from 1891 he was out of England for some five years.

During his American visits Mr. Howell delivered lengthy courses of lectures in Pennsylvania, New York, California, Ohio, Kansas, Minnesota and most of the American States. In this country he has at various times been the resident speaker at Liverpool, Keighley, Nottingham, Birmingham, etc., whilst there are very few towns of importance in which his voice has not been heard. Handicapped as he was by inability to read, he nevertheless was a cultured man with a basic knowledge of the principles of science and philosophy which was surprising. In July, 1898, he was married at Manchester to an American lady, the daughter of Mr. and Mrs. Burgess.

Mr. Howell was a member of the S.N.U. and holder of its diploma. For some years now he has suffered from bladder trouble, largely brought on by long railway journeys where he was closely confined, his lack of sight making it unwise for him to leave his seat. As a result it became necessary some three years ago to submit to a series of severe operations, and he has been in the doctor's hands ever since.

Returning home on the 1st inst. from a Yorkshire tour he underwent his periodical medical examination on the 2nd. A minor operation which followed left him prostrate, and, taking to his bed, he sunk into a state of coma, which lasted some 36 hours, when the patient was quietly cut and he drifted from the harbour of this life into the sea of eternal being, on November 4th.

The mortal remains were reverently interred on Wednesday, November 9th, at the Handsworth Cemetery, Birmingham, at 4 p.m., Mr. E. W. Oaten conducting the ceremony. A plain, unvarnished coffin enclosed the discarded body, the face bearing a placid and peaceful smile. The coffin lid bore the inscription:—

WALTER HOWELL,
DIED NOVEMBER 4TH, 1921.
Aged 65 years.
Gone to the Higher Life.

The mourners were Mrs. Howell (widow), Mr. E. W. Oaten, Mr. T. Waterhouse (Keighley), Mr. and Mrs. Chas. Watson, Mr. and Mrs. H. Lennard, Mr. and Mrs. James, Mr. J. H. Hands, J.P., and Miss Annie Clark (Leicester), whilst representatives of the four Birmingham Churches and the Leicester and Keighley Churches were in attendance. Wreaths were sent by the Birmingham Spiritualist Church, the Forward Spiritualist Church, Leicester Spiritualist Society, and other friends.

A short but impressive service was held at the church and the graveside, in which Mr. Oaten paid an eloquent tribute to the honour, integrity and faithfulness which had characterised the work of Brother Howell during over forty-five years of public service. "A great spirit in a weak body, his labours, sweet companionship and ripe and cultured mind have but been transferred to a higher plane of activity." Doubtless his welcome would have been good to witness, for he is one of the company of pioneers who, growing dim on this side of life, have become a strong hand upon the other.

Wanted, An Ideal.

A. W. Orr.

IN every human undertaking or movement, whether commercial, political, social or religious, there is always an object whose attainment is eminently desirable in the eyes of the promoters as a means for increasing the wealth and comfort, or of raising and extending the mental and moral standing and outlook of the community. If the object promises material or financial advantage it is sure to be received with wide welcome, and to be accorded all necessary support to ensure success, and quite rightly so. But it is also a fact which it is extremely gratifying to record, that great support is also always forthcoming in aid of schemes of a purely philanthropic character from which no monetary return or personal benefit can be expected, and, therefore, the impelling motive for yielding that support is sympathy with the afflicted, the ideal being to alleviate affliction as far as possible, or to strengthen the usefulness of service of any given society or institution.

Unhappily, in the domain of religious thought the effort to enlighten the mind of the community by acquainting them with actual facts relating to man's spiritual nature and with the truths arising therefrom, arouses the keenest opposition and hostility on the part of the large majority of the various forms of Christian orthodoxy, to whom the very mention of Modern Spiritualism is abhorrent. Yet all ministers accept implicitly the records of the signs and wonders recorded in the New Testament, which were to be regarded as evidence, incontrovertible, of divine power and approval. Seeing that this is the case, the question arises, "Why should there not come through Modern Spiritualism a revival of the times of the apostles and of the mighty works which were wrought through them?"

The same power that operated then exists and is available to-day, and there are men and women to-day who are full of the love and enthusiasm for humanity that inspired the disciples of Jesus. All the conditions are present for the achievement of this ideal—if it were taken up heartily—of renewing the spiritual life and activity which prevailed during the first century of the Christian era. The time is ripe for a spiritual crusade against the forces of materialism, selfishness and lack of understanding which reign in large districts of our great cities, where the light of spiritual truth seldom penetrates.

It is the mission of Modern Spiritualism to spread that light whereby men may learn the great facts of life, their own nature, powers and possibilities, the persistence of their personality after physical decease, and justice and beneficence of the Creator. Here is an ideal which calls for the highest and best in human character, and offers no reward beyond the consciousness of good attempted, and of the help and sympathy of the spirit co-workers.

Would it not be possible in Spiritualist Societies that small parties of evangelists who would go forth into the highways and byways after the manner of the Salvation Army and proclaim the glorious gospel of Spiritualism, and by the signs and wonders of the early days to bring conviction of its truth to all who heard them? Strong psychic power and a pure love and desire for service would be the main requisites, and both are to be found in nearly every Society, for the courage and enthusiasm of the "pioneers" of the early days of the Movement are still in evidence, and are ready for employment when the need comes. Will some devoted workers undertake the crusade and carry their light into the places where it is so urgently needed?

INTEMPERANCE of speech is cured with difficulty, philosophy encompasses her remedy of words, but these only operate on those who will listen. And they are not heard by him who has no restraint upon his tongue. PLUTARCH.

MR. F. LYMES, Press Secretary to the Lewisham Society, writes us that as the result of continued application by local friends, the Lewisham Public Library has now put THE TWO WORLDS in the Reading Room for public use. We extend our thanks to the local Society for their persistence, and commend the example to others. Are THE TWO WORLDS and "Light" in your library? If not, why not?

Sir A. Conan Doyle's Lectures in Nottingham.

Recent Psychic Research.



ON November 7th and 8th Sir Arthur Conan Doyle addressed two large gatherings in the Albert Hall, Nottingham, the first dealing with "The Life Beyond" and the second with "Recent Psychic Research." The chair was taken by Dr. Ellis Powell.

In his first lecture Sir Arthur insisted on the spiritual value of Spiritualism as a stimulus to life here and a revelation of life hereafter. The

phenomena of Spiritualism were merely signposts pointing to the teaching. The truths of Spiritualism were revealed to us "to prove immortality and re-unite all religions."

Spirituality very largely meant unselfishness, and any religion teaching a person that, was the best one for that person to have. Sir Arthur did not for a moment assert that Spiritualism could not be abused, but declared it was the greatest cause in the world to-day. (Loud applause.)

Replying to a vote of thanks, Sir Arthur, referring to Dean Inge's dictum, that under certain circumstances suicide was justified, declared that the Spiritualist teaching was that we had got to stick this life out.

The second of the lectures dealt with the proof of survival, and a number of lantern slides were shown.

At the outset Sir Arthur remarked that he would be much handicapped, as after he had engaged and paid for the hall the people who owned it said he must not show any spirit photographs. (Loud cries of "Shame.") He did not think it could represent the general feeling of Nottingham people, for in all the countries where he had lectured this was the first time such a condition had been imposed, but he had to give his promise, and must keep it. However, he had only a few photographs that would come under the denomination of "spiritual," though he had many other manifestations, of "Ectoplasm." Otherwise it would be impossible to show anything, if everything psychic was cut out, but he deeply regretted that half a dozen of the most vital photographs could not be shown.

After remarking that they were only on the fringe of an enormous subject, Sir Arthur went on to speak of mediums, most of whom, he said, he knew personally. They were not a hysterical lot of persons; on the contrary they were robust, commonsense folk, and he had a very high respect for most of them. Of course there had been fraud in connection with it, but the amount was very much exaggerated, and in his own considerable experiments he had only once detected fraud. When it was discovered it was always Spiritualists who detected it. Spiritualists could not afford any blackguardism in connection with such a movement, and when they heard of low-class fortune tellers giving tips on horse races, purporting to come from the other side, nobody hated it so much as Spiritualists. They were not responsible for those disreputable camp-followers who followed in the trail of every movement. He knew no clergyman or bishop who gave so much consolation to the sufferer and broadened their views on immortality so much as did these people.

That morning he went up to the Castle—or where the Castle ought to be—and there he found a monument to William and Mary Howitt. William Howitt, he understood, was connected with that city. The two Howitts were amongst the most earnest pioneers of Spiritualism, and in time to come their names would shine out.

ECTOPLASM.

The lecturer, coming more closely to the subject of his address, said that the basis of all psychic things was ectoplasm. Nobody had ever seen a spirit, but spirits

could come and work through our material conditions. By natural means and knowing more of the secrets of Nature than we did they could put visible things before us and "keep in touch." People explained these strange things as "thought forms." They were. But whose thoughts? Not ours. It was thought from the other side. Nobody could "call down" a spirit. All they could do was to make the conditions such that the spirit could come if it wished. On the other side thought was a creative thing. So it was on this side, since we were all spirits, but here we were temporarily in a little box, which would presently break and set us free.

Sir Arthur then exhibited a number of photographic reproductions on the screen. In nearly all of them there was a smaller or larger amount of "ectoplasm" clearly visible. One showed an "ectoplasmic hand" outstretched, and this led the lecturer to hazard the conjecture that the hand which, as described in the Book of Daniel, was seen to write on the wall, was also "ectoplasmic." Amongst the objects thus displayed were one or two ghosts, or "earth bound spirits." One was that of a monk taken by a Nottingham gentleman at an old house in Somerset, the monk, it was alleged, having died some hundred years ago after committing a terrible crime. The last photograph was that of a son of Mr. Gibson, a Nottingham professional photographer. The lad was killed in the war, and Mr. Gibson, who developed the plate himself, had said that no one else touched it.

In conclusion Sir Arthur assured his audience that death is nothing to be afraid of, and that we should find our friends waiting for us on the other side. All the conditions there would be delightful. Death was a door leading to perfect happiness.

THE BRITTEN MEMORIAL.

SIR,—Kindly allow me to express the warm thanks of the trustees to "Two Old Dewsbury Spiritualists," Miss D. Firth and Mrs. E. Gee, for their liberal donations of 10s. each, and also to Miss D. Schofield, of Erith, for a contribution of 2s. to the Memorial Fund. Every contribution is welcome as helping to raise the £2,000 required to gain the £1,000 promised by Mr. Hervey Carter, of Saddleworth.

I earnestly appeal to all Spiritualists for the sake of the good of the Movement, and in grateful remembrance of the noble and devoted men and women who toiled and suffered that it might grow and be a blessing to the people of this nation, to do their utmost by their generous donations to secure this very handsome offer, and so enable the trustees to meet one of the greatest needs of the present time. The opportunity, such as has never before been offered, is open to us now. Let us eagerly take advantage of it.

A. W. ORR, Hon. Sec.

2, Wilmington Gardens, Eastbourne.

LIVERPOOL SPIRITUALISTS' INSTITUTE.—We regret to hear that Mr. N. Goulden has had to resign the secretaryship of this valuable centre, but the members have prevailed upon Mr. R. A. Owen to fill the position. The Institute meets at the White Café, Cook-street, on Wednesdays at 7-45, and caters for exponents, mediums, students and writers who desire a more intimate knowledge of psychic phenomena and the philosophy arising therefrom. It has done useful work, and should have the support of all who are interested in the extension of Spiritualism on the best educational lines.

LOVE, the well-known panacea for all ills of mind and spirit, has been too often looked upon as a sort of goodly goodness, which means half weakness and half fear, and it is this which has robbed it of all the previous fruit it otherwise would have produced for those who worshipped at its shrine. Love is not a concession of the weaker to the stronger, or a baseless surrender of privilege by the stronger for the unmerited benefit of the weaker, but rather the outcome of the spirit's own unfoldment within man and a proof of the awakening of the slumbering Lord of Lords within his breast.—"The Cosmic Wisdom"

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDS

THE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 13s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post free

Editor and Secretary ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "—& Co.," and made payable to The Two Worlds Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS

The Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, NOVEMBER 18th, 1921.

Peace!

OUR fervent hopes go out to the Conference now meeting at Washington to devise means whereby the recurrence of such incidents as shocked the world recently may be prevented. As an initial step, it is proposed that a large number of ships of war be "scrapped." This is good so far as it goes, for we believe that the possession of instruments of power is in itself a temptation to use them. There is a fascination about such wonders of mechanics. The best brains of the country are brought to bear upon their invention and construction. A thousand mechanical devices, intended to strike terror into the hearts of a problematical enemy, are incorporated into a huge vessel. It is constructed with the object of creating devastation amongst the ships of the enemy. Strategic sham-fights are arranged, and the glory of the panoply of war is exhibited in a gladiatorial spectacle. Trials of a dozen different types are arranged, but at the end of it all one thing is sure, viz., that only actual warfare can determine whether the object aimed at has been achieved; whether, after all his care and calculation, the inventor is successful in accomplishing his objective. Since new designs in battleships are speculative, there must be in the minds of their progenitors the lurking desire to submit them to the extreme test.

We remember the first Dreadnought, and the feeling of confidence which was stimulated by her trials. We had the "greatest war weapon on earth," we were told. Yet a naval officer aboard her told us that if a full broadside of her heavy guns were fired with full charges it would "shake every rivet out of her, and she would sink herself." After every war designs must be re-modelled, for the capital ship is a conglomeration of conflicting principles. The desire to know the measure of success attending these huge experiments is in itself an incentive to warfare. The limitation of armaments, then, is surely a step in the right direction, provided—always provided—THAT THE PARTIES TO SUCH LIMITATION ARE HONEST, and come to agreements without dissimulation and mental reservations. Here is the crux of the whole question. If the Washington Conference gathers in an atmosphere of suspicion, we shall get a maximum of verbal assurances with a minimum of honest intent. Diplomacy is by its very nature deceptive. It is based on keeping your opponent in the dark, and this atmosphere of suspicion and dissimulation is the very opposite of the true spirit of Peace.

One of the complexities of the situation lies in the fact that the voice of each nation is a fluctuating quantity. Nations have not a constant opinion. The voice of a nation at any moment is an unstable equilibrium between the conflicting factors of which such nation is composed. When the last war broke out the Government of this country had been elected on the peace ticket. The voice of the country, as expressed in Parliament, was for peace. The Government of the United States was in the same position. President Wilson was elected above all things on the appeal for peace, yet it was these two Governments who had to enter on a European War. Incidents had occurred which changed the policy, not only of statesmen, but of the country which they represented. We are far from saying that either was wrong in its decision, we merely point to the

fact that a series of incidents over which these countries had little or no control changed their whole policy. It may be that the present temperament of all countries is strongly in favour of disarmament, but we have no guarantee that the diplomatist or the agitator will not change this attitude in a few months.

We are all for peace—we have become sick of the horrors of war. We are equally sick of the horrors of a peace which war has given us, which is only one whit less horrible than war itself, but we cannot blind ourselves to the fact that true peace is based on trust and confidence. We are not blind to the fact that research and invention are busy preparing for another struggle. And if suspicion and jealousy are to remain amongst the nations, then the limitation of armaments is sheer folly. Harmony and peace require all the factors thereto to work together. One warring factor can upset all. We remember the story of the early disciples, of how they formed a little community and held all things in common. A simple, homely, little band of a few hundred people united in loving bond, awaiting the physical re-appearance of their crucified leader. A social idyll. It so happened, however, that two individuals (Ananias and Sapphira) had not the spirit of peace—that ruined the whole community, and the ideal venture ended in fiasco.

We remember some twenty years ago visiting a famous naval town. On an ideal Sabbath morning we went to public worship. We heard a sermon well above the average. It was near Christmas, and the parson preached from the text, "The Prince of Peace." Out from the church into the bright winter sunshine, where all was calm and serene, we walked to the promenade and joined the church parade, humming to ourselves as we meandered along, the words of an old hymn, "Peace on the earth, goodwill to men."

We lifted our heads and beheld from every direction the muzzle of guns grinning at us in derision, whilst many of the nation's best men were garbed in the garments of war, and we remembered saying to ourselves in an audible voice, "Ah! we claim to be followers of the Prince of Peace, but our actions belie our words." Subsequent events have shown how hollow were our professions, and that sermon. It is a complex problem, and when the security of a million homes in every country is at stake, humanity demands some protection against criminals, whether they be men or nations. We are not living in an ideal world, and consequently all our ideals—valuable in themselves—must come to the touchstone of practicability.

This only emphasises the fact that the instruments of warfare are the result of the mentality—the desires—of the people. To scrap the instruments and pretend you have found peace is an ostrich policy. A change of mentality amongst the nations is the object to be aimed at. We must teach men that peace is attainable. That the prosperity of the world depends upon it. That the happiness of millions of homes, the moulding of millions of characters, rests upon it. Let us desire it, pray for it, work for it, by moulding men's minds and public opinion. It must come, it will come, when the minds of the nations are ripe. God grant that it may be soon. For the present, let us send out our thoughts to those gathered in Washington, and pray that the inspiration of the spheres of peace may fall upon them.

CURRENT TOPICS.

Distance Lends Enchantment.

THE "Daily Dispatch," which must not be confused with the "Weekly Dispatch," prints a good report recounting how the spirit of Rev. Geo. Lorimer, of Tremont Temple, Boston, who died in 1904, recently preached a sermon at the Unity Church, Boston, by controlling Rev. R. A. Wiggin, and adds that "the gestures and mannerisms were reminiscent of Mr. Lorimer." The remarks quoted are in line with the consensus of testimony from the spirit world concerning life hereafter. Rev. R. A. Wiggin is one of the recognised exponents of the National Spiritualist Association of the U.S.A., and has written for THE TWO WORLDS. We suppose the "Dispatch" report assumed added importance because the incident happened in America.

Having Eyes, They See Not!

How strange it appears that a Manchester paper should give publicity to an incident of this kind happening overseas, whilst it ignores the same thing on its own doorstep. For many years the Rev. C. H. Spurgeon has claimed to preach through the lips of a woman often within half-a-mile of the "Dispatch" offices. Many people who knew him have testified that the mannerisms and gestures are strongly reminiscent of the late pastor of the Tabernacle, his remarkable power of weaving word pictures, and his vigorous powers of denunciation, and even turns of phrase have often been reproduced. But then, this is at home, and the "Dispatch" has probably never heard of it.

"The Sign" and its Significance.

"THE SIGN" for this month publishes an article "Is Spiritualism a Danger?" by the Rev. J. N. Newland-Smith, which is moderate in presenting its case, and shows a welcome absence of venom. Mr. Smith tries to argue his case. He shows at once that his familiarity with the subject is by proxy—by reading, rather than actual experience—since he supposes that seances are "generally" held in the dark. He agrees, however, that the fact of communication may be allowed to pass. "It is true that the Church has always discouraged any dealings with Spiritualism, and on very good grounds," he says. First, because the higher pagan religions of India and elsewhere agree that it is bad for the welfare of the departed"—to which we can only ask, then, why do they come to us? Why did they trouble to attract our attention in 1848 when everyone, the Church included, was oblivious of their existence? The fact seems to be that they are far more anxious to come than we are to receive them. At any rate the initiative is with them.

Do We Not Regularly Lend Ourselves for the Use of Others?

MR. SMITH'S secondly is that "the practice of mediumship is highly dangerous for the medium," since "the medium has to yield up control of his or her will, etc." The fact is that a medium lends his body or psychic faculties to the spirit world. But, then, miners and railwaymen—in fact, most people—lend their bodies to an employer of labour for a certain sum per week, or to the country for one shilling per day, but it is surely not wrong to do so. Mr. Smith says that "nervous breakdowns and, in some cases, insanity, are often the result of mediumship." That word often makes the statement inaccurate. The proportion of mediums who break down, despite the strenuous nature of their work, is far less than amongst clergymen, doctors, lawyers, and others of the professional class, and is certainly far less than the fatal and serious accidents which occur to the workers in the following of their employment.

A Case in Point.

LET us quote the case of John Taylor, a remarkable physical medium. This physical class of mediumship is probably the most exhausting of any. John Taylor gave thousands of seances for levitation, in which heavy weights of from 20 lbs. to 2 cwt. were raised. He often sat five times per week in addition to following his employment in the cotton mill. He continued this for over forty years, and never saw a doctor or took a bottle of medicine until he had turned seventy-four years of age. The percentage of nervous breakdowns amongst mediums is microscopic, and insanity is virtually unknown, and we would have no fear of either occurring if sitters new to the subject would treat mediums with some consideration. Our experience is that however great the drain on mediums, their recuperative power is 100 per cent. above that of the ordinary person.

Is God the Ally of Ignorance?

MR. SMITH'S thirdly is that "there is no guarantee that the message received comes from the spirit whom you seek." That is a matter of evidence, but then, we have only been reading "The Sign," and we have no guarantee, except the heading, that Mr. Smith wrote the article we are criticising. We had forty letters to day. We have no guarantee that they were written by the people whose names are appended, but we hope to find time to answer them. Lastly, Mr. Smith is satisfied that God

intended to keep us ignorant, and we ought not to indulge a premature curiosity. Well, in the same way, God hid from us the power of steam, artificial lighting, housing and clothing, the wonders of electricity, anaesthetics, and the Church of the past told us that all these things were best left alone. But man found them out, and thereby blessed his fellows, and man will not be deterred by the warnings of a Church which has so often been wrong in the past.

Our Knight at Nottingham.

SIR ARTHUR CONAN DOYLE had a rousing reception at Nottingham on November 7th and 8th. The way had been prepared by a remarkable sermon at St. Barnabas' Cathedral preached by Father H. A. Hunt. The rev. Father (who isn't a father, we suppose) told his audience that "Catholics were not afraid of these false prophets and their lying messages," but judging by his sermon, he's in a great fright, and all the customary epithets were trotted out in denunciation. "Spiritualism is black magic." "Spirits paraded in borrowed plumes, they were spirits of evil and lying devils." "Spiritualism is another name for necromancy." "Leave them alone," said Father Hunt, "they are filthy, beastly, lying spirits." He asked his congregation to pray for those who were deluded and who dive down to hell with Satan and his evil spirits. We are not surprised that Punch and Judy has lost its hold on modern people when this sort of thing is served up in church under the name of religion.

Is Man's Will Stronger Than God's?

BUT to give him justice, Father Hunt did try to be constructive. "Between us and the spirit world God has put an impenetrable barrier, and He has forbidden us to lift that veil." But if it is impenetrable, why the prohibition? "God has forbidden us to cross that barrier, yet these new prophets are encouraging men to do so," he wails. It would appear that without the help of Father Hunt and the Catholic Church, God would be insufficient for His own purposes. This is a form of conceit which we have no patience with. We have an abiding faith that Deity is better able to protect Himself than mere emotionalists can do it for him. If God had placed a barrier, man could not remove it, but the Catholic Church always claimed to be able to get through the barrier and obtain all sorts of concessions and indulgences at a price, and we fear Father Hunt is merely jealous for the prestige and power of his own Church.

A Foolish Restriction.

SIR ARTHUR'S meetings were helped by the tirade, and the audiences filled the Albert Hall. The meetings were a huge success. The speaker was hampered by the restrictions placed upon him by the proprietors of the hall, the Wesleyan body, we believe. He was not allowed to show "spirit" photographs during his lantern lecture. It appears to us a foolish restriction, since the very fact of the prohibition will cause people to inquire into the nature of these things. The local papers gave good reports, and it is hoped that the local Societies will follow up his visit by a series of special efforts. Dr. Ellis Powell made an admirable chairman, and declared that "Spiritualism produced the largest body of evidence in support of the truth of the New Testament that had been brought into existence since the days of the primitive Church."

Mr. J. Douglas.

THE "Sunday Express" recently published an article by James Douglass on "Spirit Photography," which particulars an experiment with the Crowe Circle, in which successful results were obtained by Sir Arthur Conan Doyle and Mr. Douglas. The former is assisting the latter in his investigations, and doubtless more will be heard of the matter. Mr. Douglas confessedly has no great knowledge of photography, but is satisfied that the experiment under review was honestly conducted. We can only say that if the writer's examination of our cause is as clean and virile as his writing, the co-operation of the spirit people is assured, and it is upon them that success depends. Mr. Douglas appears to be earnest, and that is a most valuable asset.

REPORTS OF SOCIETARY WORK

- 1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.
 - 2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.
 - 3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.
 - 4.—IMPORTANT. No Special or Ordinary Reports are Sundays old will be inserted.
- In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

The Spiritualist Rally Committee, inaugurated a few years ago for the purpose of raising funds for Spiritualist propaganda work, has been disbanded, and funds to the amount of £4 4s were left in the hands of Miss Stott (treasurer), of Stalybridge. A special meeting, consisting of representatives of the different interested Societies, concerned, unanimously decided to give the sum to the above Association. A vote of thanks was tendered on behalf of the Association for the handsome gift. We have also to report a successful propaganda meeting on Saturday, Nov. 5th, held at the Daisy Hill Church, Bolton. Mr. Woodward introduced the healers. Miss Woodward officiated at the organ. Twenty persons were treated. A staff of four healers attended along with Mrs. Shakeshaft, who tendered a vote of thanks to the Society for their generous support.

BRISTOL : UNITED.

ON Sunday, Nov. 6th, the above church was favoured with a visit from Mr. Jack Sharpe, of Small Heath, Birmingham. His addresses impressed the audiences by their earnestness, while the clairvoyance given by him was extraordinarily accurate.

IDLE, BRADFORD : YORKS.

We have just concluded a three-days' propaganda mission conducted by Mr. Ratchford, of Rochdale. His subjects were: "Five minutes after death, what?" "The power of prayer," and "The influence of Spiritualism over humanity." He has created quite a "spiritual awakening." The large Co-operative Hall, which seats about 500, was filled every night, and it has been a great success both spiritually and financially. His clairvoyance was most convincing.

PONTYPRIDD : RIVER STREET.

We desire to express our most grateful thanks to Mr. Arthur Clayton for his most valuable services at our hall on Nov. 2nd. His address and clairvoyance were of the very highest order, and were highly appreciated by a large and attentive congregation, some strangers to our Cause being deeply impressed.

CWM, MON.

ON Sunday, Monday and Tuesday, Oct. 30th, 31st, and Nov. 1st, a three-days' mission was held, conducted by Mr. Arthur Clayton, of Nottingham, assisted by Mr. W. Essery, Mr. J. Wigglesworth, and Mrs. Sudder (Bristol)

at all meetings. We had crowded and appreciative audiences, which filled the large hall hired for each occasion.

Following the mission on Sunday, Nov. 6th, at our own hall, we had a naming ceremony, the first of its kind in our church, conducted by the President, Mr. Purfitt. According to the attendance at our meetings we shall soon have to seek a larger hall.

MEETINGS HELD ON SUNDAY, NOVEMBER 13th, 1921.

BARRY, Atlantic Hall. — Mr. A. E. Taylor gave an address on "The power of thought," followed by clairvoyance.

BIRMINGHAM, Small Heath. — Address and clairvoyance by Mrs. Evans, of Coventry. A duet by Mr. T. Sharpe and Miss Moore. Mrs. A. Sharpe answered questions and presided.

BRISTOL, United. — Mr. W. Crago, of Cardiff, was our speaker. Mr. Alsop rendered a cornet solo. Mr. Pritchard presided.

Universal: Mrs. Brooks, of Birmingham, gave an address, followed by clairvoyance.

Clifton: Miss Mary Mills gave an address followed by clairvoyance.

BULWELL. — Mrs. Bonnington, of New Basford, gave a short address in the afternoon, followed by clairvoyance. In the evening her discourse was based upon "Man, know thyself." Clairvoyance was also given.

CARDIFF, Queen-st. — Mrs. Miles Ord, of Bristol, gave addresses and clairvoyance.

EXETER, Market Hall. — Mr. S. Mansell discoursed in the afternoon, and Mr. Chas. Tarr in the evening. Clairvoyance by Mrs. Grainger and Mrs. Perkins.

HIRST. — Mr. Horsley, of Jarrow, gave an address followed by clairvoyance.

LONDON. — Brixton: Mrs. Melloy gave an address on "Psychic and material gifts," and Mrs. Clements followed with clairvoyance.

Clapham: Mr. Pulham gave an address and Mrs. Pulham gave clairvoyance.

E.L.S.A.: Mr. Brownjohn gave an address on "Death, and after." Mrs. Brownjohn gave clairvoyance.

Fulham: Morning, circle. Evening, Mrs. Bloodworth gave an address and clairvoyance.—Pros.: Sunday next, at 7, Mr. ELIA. Thursday, Nov. 24th, at 8, Mrs. L. LEWIS.

Lewisham: Morning, circle, Mr. Cowlam. Evening, two of our members took the service. Mrs. Checketts gave an address on "Spiritual consciousness" and Mr. Abethall gave clairvoyance.

London Spiritual Mission: Morning, Mr. E. Meads gave an address on "The spiritual aspect of Shakespeare's writings." Evening, Dr. W. J. Vanstone spoke on "The soul's transcendence."

Manor Park: Morning, Mr. Mead conducted our healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Mead gave an address on "Prayer," and Mr. Wills gave clairvoyance.

Richmond: Mr. E. Boddington gave an address on "His Spiritualism anti-Christian?"

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. E. Cannock gave an address followed by clairvoyance.

LOUGHBOROUGH. — Mr. Humphries gave an address and clairvoyance.

PETERBOROUGH. — Addresses by Mrs. Malpress, clairvoyance by Mr. Rickett. Mr. Bull presided.

PLYMOUTH, Morley-st. — Mr. Phillip, of Rock Colony (Faithists), gave an address on "The adventure of the soul." Mrs. Cook gave clairvoyance.

PORTSMOUTH, Temple. — Mr. Punter, of Luton, spoke on "Charity," and gave clairvoyance. The collections

for the day were given to the local goodwill fund for the unemployed.

NEW TREDEGAR. — Afternoon, members' circle. Evening, service conducted by Mr. W. Kiddel, of Dowlais, who gave an address on "Why are we Spiritualists." Miss Walbeoff gave clairvoyance.

YORK, Spens-lane. — Addresses by Mrs. Thickett, the evening subject being "Is Spiritualism a religion?" Clairvoyance followed.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 20TH, at 2-30, LYCEUM
At 6-30, MR. R. A. OWEN.

At 8-15, MRS. FORREST.

MONDAY, at 8-15, Members' Development Class, Mrs. EASTWOOD.

TUESDAY, at 8-15, Public Development Circle, Mrs. FORREST.

THURSDAY, 3 & 8-15, Mrs. LANGFORD.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

Nov. 20.—Circle for Members Only.

„ 27.—MR. H. J. STUART.

DEC. 4.—Circle for Members Only.

„ 11.—MR. R. C. GRANT.

Manchester Society of Spiritualists
38, MASKELL STREET, ARDWICK.

SUNDAY, NOVEMBER 20TH,
SPECIAL ENGAGEMENT OF THE WELL KNOWN SPEAKER AND CLAIRVOYANT

MRS. MARY GORDON, of London.
At 10-30, LYCEUM. At 3, OPEN CIRCLE.

Services at 6-30 and 8-30.

MONDAY, at 8, Mrs. ROBERTS.

WEDNESDAY, at 3 and 8, Mrs. HOLDEN.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, NOV. 20TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mr. FARRER.

MONDAY, at 3 and 8, Mrs. WOLFENDALE.

WEDNESDAY, at 8, Mrs. FARRER.

SATURDAY, OPEN CIRCLE.

SUNDAY, NOV. 27TH, Mr. J. MASSEY.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE
KING'S THEATRE.

SUNDAY, NOV. 20TH, at 6-45 and 8-15.

Mrs. REESE.

TUESDAY, at 8-15, Mrs. BARRATT.

THURSDAY, at 8-15, Mrs. WOLFENDALE.

Open Circle on Saturday at 8.

Doors closed at 8-15.

Moston Spiritualist Lyceum Church
CO-OP. HALL, AMOS STREET.

SUNDAY, NOV. 20TH, at 3 and 6-30.

LYCEUM DAY.

SUNDAY, NOV. 27TH, BRITISH MAGNETIC

HEALERS' ASSOCIATION.

Milton Spiritualist Church,
BOOTH STREET, ECCLES CROSS.

SATURDAY, NOV. 19TH, at 7-30.

Mrs. BUTTERS.

SUNDAY, NOV. 20TH, at 3, 6-30, & 7-45.

MISS CROOK.

MONDAY, at 3 and 7-45, Mr. TONGE.

WEDNESDAY, at 3, LADIES ONLY.

At 7-45, Mrs. LEWIS.

THURSDAY, at 8, MEMBERS' CIRCLE.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, NOV. 20TH, at 2-30, LYCEUM.

At 6-30, MR. W. ROOKE.

At 8, Mrs. SHERBURN.

WEDNESDAY, at 3, Mrs. ELLIS.

THURSDAY, at 8, Mr. OWEN.

SUNDAY, NOV. 27TH, Mrs. M. GORDON.

(See Advertisement.)

SOCIETY ADVERTISEMENTS.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

SUNDAY, NOV. 20TH, at 11 and 6-30,
MR. E. ATKINSON.
TUESDAY, at 8, Miss MARY MILLS.
SUNDAY, NOV. 27TH, Miss M. MILLS.

Bristol Universal Spiritualist Church,
BISHOP STREET, ST. PAUL'S.

SUNDAY, NOV. 20TH, at 11 and 6-30,
MR. F. W. NORTHAM, of Cardiff.
SUNDAY, NOV. 27TH, Mrs. HALESTRAP.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, NOV. 20TH, at 11-15 and 7,
MR. A. PUNTER.
LYCEUM at 3.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, MR. ROBERT GURD.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE.
Affiliated to S.N.U.

SERVICES :
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SUNDAY, MONDAY and TUESDAY,
NOV. 20TH, 21ST and 22ND,
MR. RONALD BRAILEY.

SUNDAY, NOVEMBER 27TH,
MR. H. W. GLADWIN, of London.
First time at Brighton.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOV. 20TH, at 7,
MR. D. ALLEN.
SUNDAY, NOV. 27TH, Mrs. MAUNDERS.
DEC. 4TH, Mrs. GRADDON KENT.

**Brixton Spiritualist Brotherhood
Church,**
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, NOV. 20TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MR. R. BODDINGTON.
SUNDAY, NOV. 27TH, Mrs. PODMORE.
CIRCLES : Monday, at 7-30, Ladies ;
Tuesday, at 8; Members ; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell;
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, NOV. 20TH, at 11,
MR. T. W. ELLA.
At 6-30, Miss V. BURTON.
WEDNESDAY, at 7-30.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, NOV. 20TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. ERNEST MEADS.
FRIDAY, at 8, Meeting for Enquirers.
NOV. 27TH, MR. R. BODDINGTON.

Church of the Spirit, Croydon,
BAREWOOD HALL, 96, HIGH STREET.

SUNDAY, NOV. 20TH, at 11,
MR. PERCY SCHOLEY
At 6-30, Mrs. M. S. WORTHINGTON.

SUPPORT OUR ADVERTISERS

SOCIETY ADVERTISEMENTS.

East London Spiritualist Association,
NO. 7 ROOM, EARLHAM HALL, EARL-
HAM GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, NOV. 20TH, at 7,
MRS. MAUNDERS.
SUNDAY, NOV. 27TH, Mrs. SELF.

Hounslow Spiritualist Society,
ADULT SCHOOL, WITTON RD.

SUNDAY, NOV. 20TH, at 6-30,
MR. MASKELL.
TUESDAY, at 7-45, Mrs. LEWIS.
LYCEUM at 3.

H. J. OSBORN.

Just returned from a year's lecturing
tour in America, offers platform ser-
vice—Sundays or week-nights, week-
ends or extended tours. Also special
lectures of wide range, with or without
own Electric Lantern Equipment.

Mr. Osborn is a member of the
Association for Psychical Research of
Canada, of the National Spiritualists'
Union, and of the Society for the
Study of Supernormal Pictures, and
is President of the London Central
Spiritualists' Society.

Dates, subjects, terms, and al-
particulars in response to early en-
quiry. Address, H. J. OSBORN, 411
Cartwright Gardens, London, W.C.1.

Mr. Osborn's early fixtures are :—
November.—20th, Tottenham ; 21st,
Brighton ; 23rd and 24th, Sheffield ;
26th to 29th, Blackburn ; 30th,
Brierfield.

December.—1st, Colne ; 2nd, Nelson ;
4th and 5th, Southampton ; 6th,
Winchester ; 7th, Worthing ; 8th,
Grove Dale ; 9th, London Central ;
11th and 12th, St. Leonard's.

1922.

January.—South Wales Tour ; 7th,
8th, 9th and 10th, Caerau ; 11th,
Pontycymmer ; 14th, 15th, 16th and
17th, Newport ; 22nd and 23rd,
Merthyr Tydfil ; 29th and 30th, St.
Leonard's.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, NOV. 20TH, at 11,
MR. FRUIN. At 3, LYCEUM.
At 6-30, Mrs. CROWDER.
MONDAY, at 7-30, Mr. HENDRY.
WEDNESDAY, at 7-30, Mrs. CANNOCK.

**Little Ilford Christian Spiritualist
Church,**
CHURCH ROAD, CORNER OF THIRD AV.,
MANOR PARK, E.

SUNDAY, NOV. 20TH, at 6-30,
MR. PERCY SMYTH.
MONDAY, at 3, Mrs. LUND.
WEDNESDAY, at 8, Mr. E. MEADS.
SUNDAY, NOV. 27TH, at 6-30,
Mr. and Mrs. SYMONS.
Lyceum every Sunday at 3.

Manor Park Spiritualist Church,
CORNER OF SHREWSBURY RD. AND
STRENE RD.

SUNDAY, NOV. 20TH, at 6-30,
MR. G. PRIOR.
SUNDAY, NOV. 27TH, Mr. & Mrs. SMITH.

On DECEMBER 8TH, 1921, at 3,
Grand Bazaar and Sale of Work.
Gifts will be most gratefully received
and acknowledged by Mr. S. SHARP,
Hon. Sec., 136, Green St., Forest Gate,
London, E.7.

SOCIETY ADVERTISEMENTS.

North Finchley,
ST. JOHN'S SPIRITUAL MISSION, WOOD-
BERRY GROVE (opposite Tram Depot).

SUNDAY, NOV. 20TH, at 7,
MRS. A. BRITTAIN.
WEDNESDAY, Mrs. M. M. MAUNDERS.
SUNDAY, NOV. 27TH, Mrs. M. H. WALLIS.

**Plumstead National Spiritualist
Church,**
INVICTA HALL, CRESCENT RD.

SUNDAY, NOV. 20TH, at 11, CIRCLE.
At 3 and 7, L.L.D.C.
THURSDAY, at 8, Mr. WRIGHT.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY NOV. 20TH at 6-30
ALD. D. J. DAVIS.

ANNUAL GENERAL MEETING at 8.
WEDNESDAY NOV. 23RD at 3,
LADIES' MEETING.

THURSDAY, NOV. 24TH, at 8,
PUBLIC CIRCLE.

SUNDAY, NOV. 27TH, at 6-30,
Mr. T. W. ELLA.

Forward movement at 11.
LYCEUM at 3.

British Magnetic Healers' Association

The above Association will hold their
ANNUAL GENERAL MEETING
at 21, MANOR ST., ARDWICK GREEN,
on SATURDAY, NOV. 19TH, at 6-30.
SPECIAL NOTICE.—No Healing on
that date.

The above Association will hold a
HOSPITAL SUNDAY
at the

MOSTON SPIRITUALIST CHURCH,
AMOS ST., on NOVEMBER 27TH.

Meetings at 3 and 6-30.

MR. VERNON and MRS. SHAKESHAFT
will conduct the Services.

We need your support. Come!

The above Association will hold a
PROPAGANDA MEETING

at the SALFORD SPIRITUALIST CHURCH,
WEST HIGH ST., SATURDAY, NOV. 26TH.

Meeting at 7. Demonstrations of
Healing commence at 7-30.

All are cordially invited. No charge
made for treatment. Collection.

The usual meetings at MANOR ST.
(See Advert.)

**S. O. S.
SAVE OUR SOCIETY.**

THE ALTRINCHAM SPIRITUALIST
CHURCH has been working in
Altrincham and District for 16 years,
during which time it has done its
utmost to spread the glorious light and
knowledge of Spiritualism into the
lives of its people. After many struggles
to maintain its existence it is now faced
with the possibility of closing its doors
for want of a home in which to conduct
its work and worship. Can you help
us? We want to purchase an army
hut before December next to establish
a home of our own. Every little makes
the lot. Send P.O. to T. H. YATES,
Sec., Oak Cottage, Wellfield Lane,
Timperley, Altrincham. It's worth it.

ACKNOWLEDGED.

A Well Wisher, Seaforth, Bootle, 6s.
Battersea, 1s. Widow, Pendleton, 2s.
Total, £2 2s.

CAN YOU HELP US?

PENDLETON SPIRITUALIST CHURCH, FORD LANE, MANCHESTER.

SUNDAY, Nov. 27th, at 2-30, 6-30 and 8, and MONDAY, Nov. 28th, at 3 and 7-30,

Mrs. MARY GORDON (OF LONDON), Speaker and Clairvoyant.

SILVER COLLECTION.

ALL ARE WELCOME.

NORTHERN COUNTIES DISTRICT COUNCIL, S.N.U.

The **THIRD MEETING** of the **SPEAKERS' AND WORKERS' GUILD** will be held on **WEDNESDAY, NOV. 23rd**, at 7 p.m. at **FOWLER ST. SPIRITUALIST CHURCH, SOUTH SHIELDS.**

BUSINESS: Establishing a Centre for Shields District; Enrolment of New Members; Arranging Syllabus of Work. Special Subject for Discussion: "Inspirational Speaking: Its Cultivation and Control."

Speakers and Workers on both sides of the Tyne, from Jarrow on south side to North Shields on north side, are kindly invited to attend and take part in the above meeting, Lyceum workers included.

A Limelight Lecture on "Materialisation,"

BY

Mr. HORACE LEAF

IN

Mortimer Halls, Mortimer Street, Regent Street, London, W. 1.

ON

Wednesday, Nov. 30th, 1921.

DOORS OPEN AT 7.

COMMENCE AT 7-30.

Many Slides will be shown of Photographs of Materialised Forms, taken by eminent Scientists under test conditions, including several by the late **SIR WILLIAM CROOKES, O.M., F.R.S.**, of the Spirit "Katie King." In some of these the famous scientist is seen standing arm-in-arm with the materialised form.

Described by Sir Arthur Conan Doyle as "The most Wonderful Photographs in the World."

TICKETS 2/4; RESERVED, 3/6 (Including tax).

TICKETS from SECRETARY, 41, Westbourne Gardens, Bayswater, London, W. 2, or L.S.A., 6, Queen Square, Southampton Row, W. 1, and on admission.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

SOUTH WEST LANCASHIRE AND CHESHIRE DISTRICT COUNCIL.—F. G. CREWDSON, 200, Dornington-street, Wigan. **HOLLINWOOD SPIRITUALIST CHURCH,** BYRON ST.—(Mrs.) A. SCHOFIELD, 20, Lower Albert-street, Hollinwood.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

IN MEMORIAM.

To the loving memory of Irene, the dearly loved daughter of F. H. and M. M. Chandler, who entered into the Higher Life, Nov. 8th, 1919.

In ever dearest memory of my devoted and loving husband, Clement Welch (Clem.), who passed into Spirit Life November 19th, 1909. Eternally loved.

WANTED.

WANTED, a Comfortable Home for an old worker for the Cause, who must find a room. Manchester or District.—Box "C," Two Worlds Office.

WANTED, a business Medium in London. Must be reliable.—Box "S," Two Worlds Office.

FOR SALE.

SUPERIOR POULTRY MEAL, 16s. per cwt. carriage paid. Cash with order. Sample sent on receipt of 6d. stamps.—ACKROYD, West Whirlaw Farm, Todmorden.

NEW GENTS' BOOTS, size 6 to 9's. Warranted all leather. 14s. 6d. per pair. Cash with order. Money returned if not satisfied.—ACKROYD, West Whirlaw Farm, Todmorden.

SUPPORT OUR ADVERTISERS.

Miscellaneous Advertisements. (NOT DISPLAYED.)

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators. Developing Class started.

SPEAKERS OPEN DATES, Etc.

CARLISLE SPIRITUALIST SOCIETY.—Will Mediums willing to book week-ends with the above Society kindly send terms to J. DICKINSON, 107, Scotland-road, Carlisle.

G. A. MORLEY WRIGHT, Speaker and Psychometrist. Platform and Mission work efficiently carried out. 41 years' experience.—30, Rickard-street, Pontypridd.

GREAT YARMOUTH SPIRITUALIST SOCIETY have open dates for 1921 and 1922 for Demonstrators and Speakers. Write, stating full terms, to SECRETARY 73, Regent-road, Great Yarmouth.

Mrs. G. BULL, Trance Speaker and Clairvoyant, is open to engagements Nov. 27th, Dec. 11th, 18th, 1921. Also booking for 1922.—41, Byron-st., Kingsley, Northampton.

ROCHDALE PROGRESSIVE SPIRITUAL CHURCH SOCIETY.—Will all Mediums with dates booked with the above Society kindly send their addresses to Mr. EASTWOOD, 18, Stephen-street, Rochdale, as some of the addresses have got lost.

Will all mediums desirous of booking dates for 1922 with the Rochdale Progressive Spiritual Church Society kindly communicate with the new Secretary, Mr. EASTWOOD, 18, Stephen-street, Rochdale. Sundays at 3, 6-30 and 7-12. Wednesdays at 7-12.

Psycho Therapeutic Society.

Temporary Address:

4, MANCHESTER ST., W. 1. (BOND ST. AND BAKER ST. TUBES.)

HOURS: MONDAYS, TUESDAYS and THURSDAYS, 6-30 TO 8-30.

Donations earnestly solicited. Membership invited, entitling to free admission to lectures. Apply: Mrs. LINDE, Hon. Sec.

CLAIRVOYANCE.

A CLASS is being formed for the study and development of Crystal Gazing, Psychometry, Normal Clairvoyance and Clairvoyant Sleep. One lesson per week.

For full particulars send stamped envelope to: A. SIGNA, 12, Newton St., GLASGOW.

Old Chronic Coughs.

Veno's Lightning Cough Cure gives immediate Relief, Loosens the Phlegm and makes the Breathing Free and Natural.

Veno's Lightning Cough Cure is a real boon to all who suffer from old chronic coughs. The relief it gives is quick and lasting, because it loosens the tough phlegm and clears the bronchial passages. Then the cough becomes easy and the breathing free and natural. Veno's Lightning Cough Cure is made of rare balsamic essences that heal the lungs and give them strength to throw off the disease.

Veno's Lightning Cough Cure is the world's supreme remedy for Coughs and Colds, Lung Trouble, Asthma, Bronchitis, Nasal Catarrh, Hoarseness, Difficult Breathing, Influenza, and for Whooping Cough and other Bronchial Troubles in Children. Prices 4s. 3d. and 3s. the 3 size being the more economical. Chemists and Medicine Vendors everywhere. Insist on having Veno's and refuse all substitutes.

Manchester Central Spiritualist Church.

A SALE OF WORK

IN AID OF THE CHURCH BUILDING FUND,

On SATURDAY, Nov. 26th,

IN THE

ONWARD HALL, Deansgate, Manchester.

To be Opened at 2 p.m. by W. H. WOLSTENHOLME, Esq., J.P.

PLAIN AND FANCY NEEDLEWORK. A SPECIAL STALL OF LEATHER AND FANCY GOODS.

THE LATEST PSYCHIC PUBLICATIONS. BORDERLAND. ENTERTAINMENTS.

Photo Frames in all styles and sizes. Purses, Letter Cases, Wallets, Music Cases, Brush and Comb Sets, Manicure Scissors, Pocket Knives, Note Cases, Post Card Albums, Ladies' Companions, etc., etc.

USEFUL ARTICLES. REFRESHMENTS. CAKE AND CONFECTIONERY STALL.

GOOD VALUE FOR YOUR CASH. COME AND HELP US. THE NEED IS GREAT.

Manchester and District Group of the Lancashire District Council, S.N.U.

SPECIAL ENGAGEMENT OF

Mrs. MARY GORDON (of London)

The Well-known Exponent and Demonstrator,

who will conduct the following Meetings:—

SUNDAY, Nov. 20th, Manchester Society of Spiritualists, 38, Maskell St., Ardwick. Afternoon at 3, Open Circle. Evening at 6-30 and 8-10.

MONDAY, Nov. 21st, Large Onward Hall, 207, Deansgate, Manchester, at 7-30. E. W. OATEN, Esq. (Editor of THE TWO WORLDS) will preside. A few Reserved Seats, 6d.

TUESDAY, Nov. 22nd, Macclesfield Spiritualist Church, Cumberland St., at 3 and 7-30. Mr. D. MORGAN, Hon. Sec. M.D.G., will preside.

WEDNESDAY, Nov. 23rd, Stockport Central Spiritualist Church, Lord St., at 3 and 7-30. In the afternoon Mrs. ASHTON, of Collyhurst, will preside. Evening, Chairman, Mr. F. CHANDLEY.

THURSDAY, Nov. 24th, Royton Large Co-operative Hall, Park St. Afternoon at 3, Mrs. ADCOCK, of Bury, will preside. Evening at 7-30, Chairman Mr. J. JACKSON, President, M.D.G. A few Reserved Seats 1s. Proceeds for Building Fund.

SUNDAY, Nov. 27th, Pendleton Spiritualist Church, Ford Lane. At 2-30, Lyceum. Evening at 6-30 and 8.

MONDAY, Nov. 28th, Pendleton Spiritualist Church, Ford Lane. At 3 and 7-30.

TUESDAY, Nov. 29th, Dukinfield Spiritualist Church, Railway Street. At 7-30. Chairman, Mr. D. MORGAN, Hon. Sec. M.D.G.

WEDNESDAY, Nov. 30th, Stalybridge Spiritualist Church, Blandford St. At 7-30. Mrs. E. HOLDEN, Vice-President, M.D.G., will preside.

THURSDAY, Dec. 1st, Middleton Spiritualist Church, Gilmore St. At 7. W. H. WOLSTENHOLME, Esq., J.P., will preside.

SILVER COLLECTION at each of the above Meetings. Do not fail to hear Mrs. GORDON when in your district. D. MORGAN, Hon. Sec.



Yoga Crystals FOR DEVELOPING PSYCHIC FACULTIES.

The Yoga Crystal is solid, 2" dia., and the finest on the market. 21/- each; smaller, 10/6. Instructions included. Yoga, 46, Welt Close Mount Leeds.

SPECIAL OFFER.

Ten Complete Lessons in Book Form on CLAIRVOYANCE.

By R. JOHNSON.

It tells you how to Develop Normal Clairvoyance, Trance Clairvoyance, Psychic Phenomena, Physical Phenomena, Thought Transference.

"An excellent guide to Mediumship." By post, 1/4 A. SIGNA, 12, Newton St., GLASGOW.

ALL WOMEN should write immediately for **FREE SAMPLE** of the "TRIUMPH" Treatment. The sure and speedy remedy for all irregularities. Testimonials, Sample, and "Manual of Wisdom" free on application to the

Manageress,
Le Brasseur Surgical Manfg. Co. Ltd.,
(Dept. 31), 90 & 92, Worcester Street,
Birmingham. Works: PASSY, PARIS.

RAPID VAMPING INSTRUCTORS.

Our Price 1/6 post free.

Place the Card over the piano keys, and you can at once vamp, etc., thousands of Songs, Ballads, Waltzes, Ragtime, etc., equal to a professional musician. No knowledge of music required. After using a few times you will be able to dispense with aid of the Instructor.

F. Gabriel & Co., 78, Hackford Road, London, S.W.9.

HAIRCUTTING AT HOME.

With the **British Self Haircutter** you can cut and trim your own hair as good as a first-class hairdresser, without fear of making a botch of it even at the first trial. You use it like a comb, and the result is always smooth and even. It cuts the hair at the back and behind the ears with the greatest ease. Mothers can cut their children's hair quite easily. Over 10,000 customers satisfied. Advertised at 21. Our price is 2/11 to clear.

Send now.

F. GABRIEL & CO., 78, Hackford Rd., Brixton, London, S.W. (Mention T.W.)

AUTOMATIC RUG MACHINE.

With this wonderful invention you can, without experience, make all kinds of wool or cloth mats or rugs. It forms a pleasant and profitable hobby, as these rugs easily sell at 25/- to 30/- each. The automatic action of this machine in measuring and making its own perfect sewing machine stitch is so exact, that you cannot go wrong. A child of six can use it. **MAKES RUGS IN AN HOUR.** Takes any thickness of wool, or strips of old clothes, uniforms, discarded stockings, jumpers, etc., makes hardwearing rugs. Sent by return with very easy directions.

Price 2/9, postage 3d.

F. Gabriel & Co., 78, Hackford Rd., London, S.W.9. (Mention T.W.)

RECOMMEND PURE HERBAL REMEDIES

STRENGTH TABLETS

For General Weakness.

NERVE TABLETS

The Best Nerves Known

BACK AND KIDNEY PILLS

All in Boxes Post Free

at 1/3 and 2/6 a Box

SEND TO DAY

W. ROOKE, 5, Ashton New Rd., Beeswick, Manchester.

The Magnetic and Herbal Treatment that Cures.

PARTICULARS FREE.

If sufferers from all kinds of diseases, no matter how long standing, chronic, or if given up by doctors, will send me a full description of their complaints, and stamped addressed envelope, I will send them free particulars of my Celebrated Herbal Treatment. By this Natural Method of Healing I have permanently cured hundreds of cases that have been pronounced incurable. I use no drugs or minerals, but Nature's Herbal Remedies, that find the seat of the Disease at once, and all my remedies are MAGNETISED by me before making up. This treatment gives quick relief and permanently cures. In the Thirty years of experience before the public I have been marvellously successful in permanently curing all kinds of diseases. Testimonials can be seen. Note address:—

MR. GEORGE VERNON,
The British Magnetic Healers' Institute,
21, Manor St., Ardwick Green,
Manchester.

Hours of Attendance: 10 to 4 p.m.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

21, MANOR STREET, ARDWICK GREEN,
MANCHESTER,

will hold **Public Healing Meetings**

On SATURDAY and TUESDAY EVENINGS
at 7-30.

A Hearty Invitation to all.

MR. VERNON will Diagnose Disease and give Herbal Recipe for same (donations voluntary), from 7-30 to 8-30 every Saturday.

JAMES KITE,

MAGNETIC HEALER,

99, Radnor Street, Hulme, Manchester.

Highly Successful in Insomnia and
Nervous Troubles.

FULLY QUALIFIED CERTIFICATED
MEDICAL & SURGICAL MASSEUR.

Electro-Therapy and Swedish Remedial
Treatments for all varieties of Rheu-
matism, Sciatica, Neuritis and Stiff
Joints.

Digestive Complaints, Wasted Muscles,
Infantile Paralysis, and all troubles
arising from impaired circulation.

CONSULTATION AND TREATMENT BY
APPOINTMENT.

J. SUTTON'S

GREAT NERVE AND BODY
BUILDING TONIC.

Stimulant for all

NERVOUS TROUBLES, SLEEPLESSNESS,
NEURALGIA, ETC.

Price 2/3, 4/6 and 6/3, post free.

J. SUTTON,

Medical Herbalist

20, Skinnergate, Darlington.

APARTMENTS.

BLACKPOOL.

MRS. CARTER, 138, LYTHAM RD.
Apartments with or without
board. Trams pass door. Home
comforts. Piano. Phone 553.

MISSSES C. AND A. ENTWISTLE
SUNNYBANK, 75, LORD STREET,
BLACKPOOL, N.S. Superior Public and
Private Apartments. Near Sea. Piano.

LONDON.

MRS. BLACKWELL, 87, CARLTON
RD., TUFNELL PARK RD., LON-
DON, N.7. Bed and Breakfast, 5s.
Homely. Very central.

MRS. ROSE, 319, CLAPHAM RD.,
S.W.9. Visitors, Bed and Break-
fast, 5s. Central to all parts.

NEW BRIGHTON.

MRS. HUNTER, IVYDENE, 27,
GROSVENOR RD. Homely apart-
ments. Piano. With or without board.

SCARBOROUGH.

MRS. LAYCOCK, NORTHLEIGH,
BLENHEIM STREET. Comfortable
Apartments. View of both bays.

SOUTHPORT.

MRS. JOHN PEMBERTON, HYDE
VILLE, 4, IRVING STREET. Homely
Apartments. Sea view.

Skin Dressing in the Home and Factory.

Great Laboratory's Success.

Germolene, the New Aseptic Skin
Dressing, Soothes and Heals at a
Touch.

What is the explanation of the
instant and world-wide success of
Germolene, the new aseptic skin
dressing, the remarkable ointment
which has revolutionised the domestic
treatment of all skin ailments?

Its discovery was not the result of
any sensational or far-fetched accident.
It is not the outcome of some legendary
recipe passed down from a mythical
old dame of the past. It is the pro-
duct of assiduous, patient, scientific
work carried on for years in the
splendid laboratory of the Veno Drug
Co., Ltd., Manchester; the result of
the labour of highly qualified chemists
who have been responsible for other
successes equally striking. In principle,
it is just as sure, as resultful, as
scientific, as quinine or any other
admitted medical product. Its
excellence has been publicly ac-
knowledged by the award of four gold
medals at International Exhibitions.
Its use finally superseded all the
drastic antiseptics, salves and lotions,
for it soothes at a touch, relieves and
restores the health of the skin in cases
of eczema, rashes, itching skin,
psoriasis, ringworm, impetigo, pimples,
piles, bad leg, deep-seated ulcers and
other skin accidents. The columns
of the Press day by day give absolutely
convincing testimony of the remarkable
cure which Germolene has accom-
plished in Britain and all over the
world. Sold at 3/- per box (1/3 the
small size) by all chemists.

SIX WONDERFUL BOOKS

CLAIRVOYANCE AND CRYSTAL GAZING.
PRACTICAL PSYCHOMETRY.
MEDICAL HYPNOTISM & SUGGESTION.
HOW TO CONVERSE WITH SPIRIT
FRIENDS.

PERSONAL MAGNETISM & WILL POWER.
TABLE RAPID & AUTOMATIC WRITING.

Price 8d. each, post free 10d.

Each book contains a full course of lessons.

Address all orders to:

ALEX. VERNER, 15, Vernon Street,
Bolton, England.

Palmistry Simply Explained. With
numerous diagrams. By James Ward.
Price 10/-.